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AN
INFORMATION,
AND ALSO
ADVICE
TO THE
ARMY

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On both parts, and this present

Committee of Safety

Newly erected, and to the late

PARLIAMENT;

AND ALSO

to all People who seeks peace and
righteousness, and are for the Good old Cause,
so much talked on.

is presented by him who stands off, and from all self-Inter-
ests and Parties, and wisheth that the wisdom of God may
guide you all, and division and destruction may cease.

By Francis Howgil,

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INFORMATION

AND ALSO

ADVICE

TO THE

ARMY

PARLIAMENT

AND ALSO

OF THE PEOPLE WHOSE INTERESTS ARE CONCERNED

IN THE PRESENT STATE OF THE NATION

AND OF THE MEANS OF IMPROVING THEM

BY

JOHN ADAMS, ESQ.



*An Information, and also Advice to
the Army on both parts, and this pre-
sent Committee of Safety, newly
erected, and to the late PARLIA-
MENT, &c.*



Hat, is there not a wise man among you, who seeks not himself, but the good of all, that you so blow the sparks on every hand, and exasperate the spirits one of another, and rather are for strife, then for healing? And would ye have the fire kindled to rise up in such a great flame, as both to destroy your selves, and many innocent people in the Nation? What, is every one seeking to gratifie his Interests and Party, and to satisfie his will? And is there none that seeks that the Will of God may be done in earth, among the sons of men, that God might once delight to do us good, and settle these Nations in peace and freedom, as men, and as Christians.

1. Consider: Hath not this been the end which hath been proposed by all good men, who have not sought themselves, but hath ventured all that this might be accom-
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plished, which if it had been, or were, or could be attained unto, would be a perfect recompence and satisfaction of all, and to all, who have sought it in their heart, *viz.* Freedom from oppression in their persons and estates, which hath not been by reason of the many wicked Laws which have been imposed to satisfy the self-interests of some particular men, which did imbondage all other. Secondly, Liberty and freedom of conscience in the exercise of their consciences to Christ, who is Gods annointed, according to the manifestation of his Light and Spirit to them, unto whom, and before whom all must give an account, and be judged; but this hath been hitherto hindered by them who have re-assumed a Power, and have usurped Authority to themselves, and have made laws to the imbondaging of the dear and precious people of God in these Nations, though you have been talking of the Good old Cause, these are not revoked and overturned, by which very many suffers to this day.

2. It is not Names, Titles, Denominations, and Words that we look after, and which will effect the thing proposed, which while some have been contending after, have let go the thing in hand, and have lost it, and so sets up a particular interest, and it clothes it self with the words and fair speeches, but nothing is brought forth, and so by fair speeches and flatteries the people have been deceived and cheated.

3. Should not all Rule and Authority be for the good and safety, and well-being of a Nation or Commonwealth, and not to set up an arbitrary Power in their own Wills, to rule in Tyranny and Oppression, to satisfy their own lusts; to the imbondaging of all the people; and when any Power or Authority have deviated or swerved from this, they became no other but Tyrants and Oppressors; for the thing intended being lost, the Ruler or Rulers rule no more for God, neither he account them such, (whatsoever they may account themselves) and therefore hath raised another thing to overthrow that power, as hath been

been evident in this Nation, in these many revolutions, although that power which was first in being, which was ordained for the end aforesaid, being swerved from the thing, might say to that which rose up against it, that it was rebellion and treason, and declare it to be such in the ears of the people, as hath been done by divers, which is in the memory of most, so that I need not instance; when I say it was not so accounted by the Lord, and he hath given testimony of this by the overthrowing the former, and raising up the latter, and hath stood by it, while it stood in his counsel; as for one instance, the Long-Parliament against the late King; which in mans account could be looked upon to be no other then rebellion, yet God gave a signal testimony to the one, while they stood in the power of God, and against the other.

4. Was not Israel governed sometime by Judges, sometimes by the Elders, and sometime by Kings? and while they stood in the counsel of the Lord, and the people hearkned to them, was not the Lord among them, and sometime raised up unlikely means, as to mans wisdom; as *David* a Shepherds Boy, and *Gideon* a Thresher, and he was made a Judge, and a Redeemer of Israel out of their slavery; but mind this still, While they stood in Gods equal counsel, which led to do equally to, and for the good of all, according to Gods institution and appointment, then they were blessed; but when either Ruler, Governor, or Governors went from the power of the Lord, in which they onely had authority to rule, and to do justly; but when they went from that, and became corrupt in their minds, and hearts, and blindness came upon them, as it is said, *Blindness happened to Israel through their unbelief*; and what was the effect thereof? *The Judges judged for rewards and gifts, the Prophets prophesied for hire, and the Priests divined for money, and the people loved to have it so, and the end thereof was misery*; for God raised up another thing, and overthrew the Judges, Prophets, Priests, and People; the ancient and honourable that were the head, and the false prophets, which were the tail.

Is not the same blindness happened to *England*? When will her Rulers, Judges, Prophets, Priests see their error? Is it ever like to be a free Nation, till all act freely for God, without imposing heavy burthens, and giving as much to one Officer employed in the publike service, as would serve twenty, and make so many of them too? When will these things be done away, that every one may be approved and manifest, how he loves his Nation, or how he seeks the good thereof, by laying out himself freely, and acting freely without so much chargeableness to the Nation; I do not mean the Soldiery, but men employed in civil affairs, and the Ministry, who would be counted godly and painful, to publish freely, or else besilent.

6. The ancient Courtiers having found so much ease and profit by the late King, turned all Cavaliers, and cryed up the Prerogative of the King, above Law and Equity, setting that aside wholly which all good government was intended for, as the safety of the people, and freedom from oppression, tyranny, and usurpation, and that none might be imbondaged in the Worship of God; but when he and his assistants sought to intrall all, and imbondage all, both in civil and Ecclesiastical things, as they were called; the Long-Parliament and the People that aided them at that time, counted it no treason to oppose him, seeing the end was not answered which he should have satisfied; and God decided the controversie in overthrowing the one, and establishing the other for a season; yet many are so blind to this day, that they judge the Nation cannot be established in freedom without a King, as though such a Name were Essential onely to freedom, and without it could not be obtained; but the judicious will see this ignorance.

So now many are so doting on the Name of a Parliament, as though it were essential, or the name to be the foundation of Government, and cryes up the Priviledge of Parliament, as the former did Prerogative, and would fight about a Name in their heat and passion, and lose the thing intended, though they be the Representative of the people to do good to the people,

people, and not hurt; they are accounted as good servants to God, and to them that elected them; but if they would so soon as got together, set up a particular Interest, which serves to the imbondaging of the whole, and then cry up their priviledge to do what they list; then it is no rebellion in Gods account, neither in the account of just men, to call them away, when they do not perform the thing intended; but if they will not hearken to the cry of their Masters (the People) but may be call them rebels or traitors if they should be turned out, because they have clothed themselves with the name of higher power, when alas they are gone from that in which their power, priviledge, and authority stood.

8. And this I have to say to that part of the Army who stand so much upon the name of Parliament, and would seem to oppose all the rest, whether army, or the people from whence their power did at first arise, when they accomplish not the end that they meet for, neither intended so to do, but to set up some, and make the rest always sufferers, if you should take part herein, and manage your weapons for a sound or a name, or for something that may suite you, though damnisie many thousands; it will not go well with you; for God looketh not as man, neither judges he according to mans wisdom; therefore be not rash nor hasty to shed blood upon this account, but take counsel in time; lest an outstretched arm stop you in your way to your detriment and hurt; and you may repent too late; it is not your declaring in words for the Good Old Cause, neither your Proclamations nor Declarations in good words, neither taking God to witness that will satisfie the people, who have been, and are present sufferers; we have had enough of that, from all the former Asserters of liberty in words, but the thing is not done; so be less in words, and more in action, and deeds for righteousness; and though you may seemingly retort the sayings of this Army in England upon them, how they received Commissions from the Parliament, and promised to be faithful to them,

and did that they repented of that such things should get up to rule & have dominion, as was acted by the two late Protectors, whom the Parliament and you judged Usurpers, and so you take advantage at this, to spread forth this to their reproach in the nation; this is not brotherly done, neither is that spirit that will forgive, and suffer long, but is heady, though they did receive Commissions, and promise to be faithful, yet the end I believe was still premised by them, as to be servants to them, for the foresaid end, The Good Old Cause: 1. Freed as men from oppression. 2. As Christians, from being imposed upon either by ancient Laws, or Laws which hereafter might be made, which hindered the aforesaid Cause and end, of all the travel, expence, and suffering in the Nation, which they would never have done: Therefore the Army in putting a stop to that which did retard and draw back from that end aforesaid, in Gods sight, and in the sight of all illuminated men, is no Rebellion nor Treachery.

9. And as for the Long Parliament by whom God did good things, and great things, in the overthrowing that power, which was deviated from the aforesaid end; (to wit) the late King, yet the Axe must not boast it self against him that hewed onely with it for a time to accomplish his end, and when he pleases take up another instrument, and let the first lie still. What they did, they had the approbation of God and good men; yet they went not through with the work purposed and intended. And though they were called together in a time of straits, when that which had obstructed through flattery and ambition was taken away, yet still you who were the Members of the Old Parliament remaining, were called together, for to help to accomplish the aforesaid end, and to carry on the Good Old Cause; but truly you sicker in the mire, and did not run chearfully, but had your ears open to them that could complement and flatter, and their business you would hear, and return them thanks; but them who
had

had been your dearest friends in your former straits, coming in all love and humility, and represented their sad suffering unto you, of their long imprisonment, and how above twenty dear precious men suffered till death in prison for that grand oppression of Tythes, could not be heard: And again, when a representation came unto you from many thousands, who were faithfull men to the Common-wealth, and had alwaies been, it was laid by as waste paper, or as a thing of no validity and worth, when others received thanks from you in words, and a seeming approbation of things of far less importance.

Furthermore, certain who had been Officers in the Army in the Nation, and in *Ireland* this fourteen or fifteen years, came to you to present the sufferings and grievances of that Nation unto you, and in seven or eight weeks you would neither hear nor regard their suit unto you, neither take notice of it, neither return an Answer; but when a company of greedy hireling Priests came from *Leinster* to sound their Trumpet in the House, and to tell you they had not engaged with the rest of their Brethren in *Cheshire* and *Lancashire*, with *George Booth*, they were immediately called in, and thanks returned, as though they had done some great service for the Nation, that they joined not in the Rebellion; but them who were your real friends, called Quakers, who gave you and the Army intelligence about the late Insurrection in *Cheshire*, who were spoiled by the said Rebels of their Goods, and Horses (especially) to a great value, and could never receive any satisfaction or encouragement from you: And above all things this evil you did; When diverse representations of the sad sufferings of the people of this Nation, from diverse parts thereof; not onely from one sort of people, but all, except one, (*v. z.* the Presbyterians) instead of taking off the heave yoke thereof, the oppression whereof hath reached heaven, even to the Throne of God, and hee hath considered it, though you would not; but in stead of removing of it, established it, for which

he was wrath with you; you have lost your Crown, and hee hath laid you by, as men who would not accomplish his end, and let his people go free: and let me tell you, It was rashly and proudly done of you, after so many valiant Officers, who had waded through a sea of troubles, though I shall not say, but they sought themselves too much, which I hope God will give them to see: And after they had subdued the Insurrection in *Cheshire*, and had considered what might best conduce, for the welfare of the Army, and for the Nations good and safety, and to present it to you, desiring your Concurrence therein; and though they did send among their quarters for Subscriptions, they knowing before hand except it carried some bulk, or at least seemed a matter of concernment, you would take less notice of it, that you should in your heart and passion, being filled with Jealousies, Vote out these Officers at their return from performing the faithful service to you and the Nation, it was an unworthy gratification; and to put in others less capable, onely to exalt your own power, and rather to draw back to bondage, then going forward to perfect the business aforesaid; For these, and many more instances that I might lay before you, it was just with the Lord to remove you, and not to prosper you, and to overturn you, because you stood not in his counsel, neither hearkened to them who would have wished you well, with whom Gods counsel is, and it is just you are turned out; and let me advise you, and despise not my counsel, for the counsel of the mighty hath failed: take Counsel at a Shepherd, or a Man of low degree, be you quiet, and seek not revenge, neither blow the sparks nor kindle heat in peoples minds, neither provoke the Army to bloodshed; but rather disswade them, and wait to see what the Lord will do, if he will raise up any to perfect that long desired and hoped for end, freedom, and liberty in the things that are just as men, and in the things of God without imposition, and if you live to have your share among the people, in this it will be well; and yet

have no cause to repent of being still and quiet, though you may have cause to repent of your rashness, and of the things before mentioned.

10. And you of the English Army, who were dissatisfied with the proceedings of the late Parliament against you, wish there be not too much selfe in you in the thing, rather for your own advancement and particular interest, then that the Good Old Cause, (profess) was not carried on by the Parliament, according to your desire, and the peoples expectations. If self-interest was the cause, as it is to be feared there was so much of that, you will be crossed in your expectation; for that is the thing, which hath obstructed the thing intended all along, since the thing was asserted, that will soon be made manifest; and there remains a ground in your selves, which I believe will hinder the end proposed, which must be done away before you can do much for God, though you may profess and declare in words much, which may take with some for awhile, yet it will not satisfie long. I wish from my heart good to you all; but there is something stands betwixt you and good things: you would, like the rest, please all men; but that cannot bee; stand to the good, and let your actions answer the witness of God in the worst. And you say in your Declaration, you have an intention to take away tythes, and settle some way for a godly preaching Ministry; I say, they will need none of the States or Commonwealths maintenance. And if you should take them away, and settle any thing by way of Compulsion upon the people for any Ministry, you leave us in bondage, and we must declare against that, as against Tythes, and we cannot pay, neither the one, nor the other, for conscience sake. And you who are the Committee of Safety newly erected; yea, many of you have seen, or at least might have seen what hath hindered the end proposed: You have a day of Visitation, God will try all sorts of men, if any will be faithfull to the end. Therefore this I say to you, and the rest of the Army; Throw down all those corrupt Lawes

made about Religion, Mass-houses, Clerks-vvages, forced maintenance; and meddle not vvith it, for that thing broke all Parliaments and Councils hitherto, and so will it do you, if you meddle with it; leave all people free without imposition of any maintenance to any, or else you do nought; but let every one be, and let every judgement maintain their own, and leave people free, as to the Worship of God, only to Christ who is Head and Ruler of his Church, and Lord over the Conscience, and is his alone Right, which if you shall not do, he will throw you down also: Therefore let him have room and way, or else that which resisteth will be cut off: and this is Gods Word unto you all, Take heed of gratifying any to the embondaging of others; let tythes and forced maintenance go down, and if for the good of the Nation or Commonwealth, (as in things Civil) all which a free heart will most readily and willingly assist you in what money you need for the Armies pay, or otherwise for the good of the Nation. Stand not puzzling about business not worth mentioning, nor striving who shall be greatest, but remove the present Oppressions, and that which is the cause thereof, and set no Cavaliers nor unrighteous men in place of authority; satisfie the Nations with Deeds, Words will not; with things, and not with Names that will not; and it is not a King, a Parliament, a Protector, a Council, or Senate we look at, will do the thing: Neither people be ye wedded and glewed to Names; he that purposeth righteousness and equity in his heart, and walks after it, is that which God will bless and prosper; for when Kings, Parliaments, and Councils are gone from the power of God, they are for the thralldom of a Nation, and not for its liberty; but this I forewarn you, Whatever you do, meddle not in the things of God, or about Religion, let that alone, and you will more readily serve the necessity which the present affairs calls for, and the common, civil, and equal liberty of all men. Oh that you had Wisdom, and the counsel of the Lord were with you! How soon might things be established! Then would you do more in one day, then in ten, while you consult with

th your reason; and the old corrupt Laws, many of which
 are good for nought but the fire.

Thus I have in all faithfulness cleared my conscience
 unto you, as the Lord presented things to me, and happy
 are they that can receive them; for in this I am not alone,
 for many thousands will bear testimony hereunto. So I rest
 in the peace of God, which no man can hinder me of.

Subscribing my self a faithful friend
 to the Common-wealth, and all
 the good people therein,

FRANCIS HOWGIL.

The End.